

4255.6.60
THE MOABITE'S HORN CUT OFF.

O R,

A REFUTATION

O F

T—— P——'s REMARKS on some late
PUBLICATIONS,

(Namely, *The MODERN PLASTERER detected*, and
The DAUGHTER'S DEFENCE), &c.

BY R. MOODY.

*The Horn of Moab is cut off, and his Arm is broken,
saith the Lord. Jer. chap. xlviii. ver. 25:*

*How long will ye imagine Mischief against a Man?
Ye shall be slain all of you: as a bowing Wall shall
ye be, and as a tottering Fence.—They only CON-
SULT to CAST HIM DOWN FROM HIS EXCELLEN-
CY; THEY DELIGHT IN LIES; they BLESS with
their MOUTH, but they CURSE INWARDLY. Psalm
lxii. ver. 3 and 4.*

L O N D O N : M,DCC,LXXXVIII.

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THE BRITISH MUSEUM

A RETIBUTION

TO THE REMARKS ON SOME LATE
PUBLICATIONS,

(BY) J. W. BAKER, ESQ. OF
THE BRITISH MUSEUM, &c.



By J. W. BAKER, ESQ.

The following is a list of the names of the
persons who have been engaged in the
publication of the works mentioned in the
title of this tract. It is intended to show
that the names of the authors are not
given in the title of the tract, but are
given in the list of names at the end of
the tract. It is intended to show that
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tract.

L O N D O N : M D C C I X X V I I I .

Printed by G. T. Taylor, No. 24, Fleet-street; J. Alcock,
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No. 2, High-street; and E. Winstanley, No. 2, High-street.

T O
T H E A U T H O R
O F
A few Remarks, &c.

HAVING read your Remarks, wherein you endeavour, under a mask of CANDOUR, MODERATION, FRIENDSHIP, AND LOVE, to bespatter with "oblique slander" the reputation, doctrine, faith, and services of a worthy Minister of the Gospel, I have thought fit to make you this Reply, judging with you that "it would be both "cowardice and injustice to stand neuter for the sake of "peace, where truth is concerned."

That "private judgment is the privilege and property "of every man" in *temporal concerns*, may be readily granted; but to know the tidings of salvation, and the spiritual concerns of the kingdom of Christ, is not the privilege and property of every man. *And he said unto them, unto you it is given to know the mystery of the kingdom of God; but unto them that are without all things are done in parables, that seeing they may see AND NOT PERCEIVE, and hearing*

they may hear AND NOT UNDERSTAND, lest at ANY TIME they should be CONVERTED, and their Sins should be forgiven them. Mark, chap. iv. ver. 11 and 12.

It is the business of the Lord's Servants to bear a faithful witness to the truth, let the generation in which they live be ever so crooked and perverse, and to testify to the world that their deeds are evil, although every one should cry aloud for moderation, candour, and smooth things, and accuse them of using *bad words*, and being of a *bitter and petulant spirit*. Thus did they of old to the Lord; for *many of them said he hath a devil, and is mad*, John, chap. x. ver. 20; and *if they have called the Master of the House Beelzebub, how much more shall they call them of his Household?* Matthew, chap. x. ver. 25. The Lord came not to send *peace* on the earth, but a *sword*, Matt. chap. x. ver. 34. Mistake not therefore his command, "Love one another"; it was solely confined to his flock, for *if any man love the world, the love of the Father is not in him*, 1 John, chap. ii. ver. 15.

Is it because the Lord will not gratify the sensuality of those who are infidels in principle, pharisees in profession, and hypocrites in practice, by working signs and wonders amongst them through the Holy Ghost, that he has therefore left his church in the dark, so that a man must SUSPEND JUDGMENT till the day when such as have not embraced the truth in the love of it, and resisted error steadfast in the faith, shall receive that recompence of error which is meet, and have their portion with all liars in unquenchable fire? *Behold now is the accepted time, behold now is the day of salvation*, 2 Cor. chap. vi. ver. 2. God hath ever converted his people, not by the effect of external

nal signs and wonders on their natural intellects, but by pouring out his spirit into their hearts. If the Saviour say to any one, Arise, and follow me, it is enough; and in old time, after this manner, *as many as were ordained to eternal life believed*, Acts, chap. xiii. ver. 48. And whatever carnal professors may talk about suspension of judgment, we know that it is the office of the spirit to guide into ALL TRUTH, John, chap. xvi. ver. 13; and the Saviour causes all his sheep to hear his voice, to know and to follow him, and to flee from strangers, John, chap. x. ver. 5 and 27.

How can "TRUTH REIGN ALONE" without this blessed spirit? Nay, how should it reign ALONE, without every refuge of lies be swept away? And how is this to be done, but by separating from, and opposing and resisting false teachers and hypocrites, stedfast in the faith? Is it not manifest then that this separation and opposition, which is the WORK of the HOLY SPIRIT, is by you branded with the name of PARTY PREJUDICE, PRIDE OF MEN, and the FRUITS of a BAD and BITTER SPIRIT? And how differeth this from the saying of the Pharisees, *he casteth out devils by Beelzebub the prince of the devils*?

Where should a man find the church of Christ, if EVERY PARTY PREJUDICE *was to die away*? And what must a believer think of you who wishes to establish such a thing? Let Calvin, the Pope, Arminius, Arius, Socinius, Sabellius, &c. all shake hands, *think and let think*, and that would please you. Let all manner of heresies grow up in the church, and let truth be cast down and the vineyard of the Lord be laid waste; and, according to
your

your account, all would be well! Think not to vend such subtil poison, or to dazzle the eyes of the Lord's people with a *painted sepulchre* or *whited wall*. Many have resisted unto death, and have given their bodies to the burning stake, for the testimony of the word of God; and I doubt not but, in the present day, there is an elect remnant, who, if the Lord should be pleased to bring them to trial, would do the same in the face of many graceless revolvers.

Having passed over your Preface, I shall now take a view of your Book.

You proceed with the old leaven, telling us that "controversial writings of all kinds ought to be carefully handled, but in nothing so much as religion; because, in the present state of things," [to wit, an unregenerated mind] "we are subject to innumerable infirmities," [no less than gross darkness] "and our passions often take the lead both of reason and religion."

You speak as from experience, and no doubt but your experience and religion are both of a piece: but with one that is taught of God, it is not so; for the spirit helpeth his infirmities, and taketh the lead both of his passions and reason, and his religion agrees that it should be so.

I know that the Lord is of long forbearance as well as you, and the patience of his servants is much tried, as it has also been in days of old. The children of Israel provoked the spirit of Moses, *so that he spake unadvisedly with his lips. They did not DESTROY THE NATIONS concerning whom the Lord commanded them, but were MINGLED AMONG THE HEATHEN, and learned their WORKS.* Psalm cvi. ver. 33, 34, and 35. Though I am far from fearing, as you

you do, for I have not the shadow of a doubt of it, that
 “ many touches in these latter days are equally sinful and
 “ displeasing in the sight of God.” *Woe to them that JOIN
 HOUSE TO HOUSE, that lay FIELD TO FIELD, till there
 be no place.* Isaiah, chap. v. ver. 8.

If you were really as little acquainted with the Combination, and their several Charges, when you first read the Publication, as you pretend to be, how is it that you should instantly set about to write for them, and declare them to be men of long standing in the church and ministry of Christ? And upon what enquiry, and on what grounds, was it that you found it was very far from their thought to attack Mr. H-----, and his ministry? As to your saying it must fall before common sense, is nothing. Facts are the proper objects of common sense. Combinations have ever been raised against the Lord's servants; and I am satisfied that those who live in *security and ease*, and meet with no opposition from the *Pharisees*, are bastards, and not sons, having not separated from the world by taking up the cross, and enduring hardness, as good soldiers of Jesus Christ.

The first performance, you say, contains many bitter invectives, and you were sorry to see them. I believe you: but I think the second performance has shewn you that you might represent the Bible in the same light if you thought proper; and I doubt not but, if you had lived in the times of the Prophets, you would have been as sorry to have seen their invectives; nay, would you not now be glad to have them all put out of the Bible? Do you not like *smooth things*? And are you not then a fit *Pillow* to prop up those who *prophecy Deceits*?

Zou

You say, "to be zealous in a good cause is just, to contend earnestly for the faith, to fix truth upon its rightful throne." Satan speaks truth sometimes, but he contradicts it with the next breath; and you imitate him in the words that immediately follow, "but let us be careful to combat truth with truth." I never knew that truth was at war with itself. *If a kingdom be divided against itself that kingdom cannot stand, and if a house be divided against itself that house cannot stand.* Mark, chap. iii. ver. 24. But truth shall stand for evermore. It is the business of TRUTH to combat ERROR, and error is continually at war with truth, surrounding and loading it with calumny; notwithstanding truth shall obtain an everlasting victory: the strong man shall be bound by a stronger than he, and his house shall be spoiled.

You say you do not want to turn school-mistress. As you have not thought proper to declare your name, it appears not whether you are of the masculine or feminine gender; but from the specimen you have given, I think you a very improper person for the station either of school-mistress or school-master, at least I could not in conscience put either a son or daughter under your tuition.

The word *Antinovice*, at which you carp, is inoffensive surely. I suppose you would rather be deemed an ANTI-NOVICE than a NOVICE: you are at liberty, however, to take it ironically. Paul tells us that the DEVOUT and HONOURABLE WOMEN raised persecution against him and Barnabas, and yet I cannot but think these DEVOUT WOMEN were strangers to piety.

Your pretended ORIGINAL of the *looking-glasses* is a mere corruption of the marginal translation; and what does it prove?

prove? does it establish the Plasterer's false harangue about *leather bottles*? or does it set aside Mr. H---'s observations thereon, wherein he has shewn that the Greek might, with as much propriety, be rendered *casks* as *bottles*, and that the true reading is *vessels*, and so the mystery vanishes without turning aside to FABLES?

Your saying that Miss Morton's motto is as applicable to herself as to Mrs. De Fleury, is false. The text does not say, I suffer not a WOMAN to teach nor to usurp authority over THE WOMAN: but I suffer not a WOMAN to teach nor to usurp authority over the MAN. It was the MAN (and such a man as is approved, chosen, and sent out by God into the ministry, as Mrs. De Fleury also allows) that she presumed to teach: and by Miss M--- was the haughtiness and pride of Mrs. De Fleury rebuked for usurping an authority expressly prohibited in scripture.

"The terms hackney writer, one that will write upon any subject for a penny to cut a flourish in the world, sound not well," you say, "from E----- M-----." Perhaps they may not sound well from R----- M-----; but if one may judge from your pretended short acquaintance with the Combination, they sound the truth to you.

Your conscience, however, grapples at the task of vindicating certain of the Combination from charges of levity, and therefore there need be no apology made for E----- M-----, for setting such men at naught, especially as you own that she paid at the same time the utmost respect to Mr. H-----, whom she knew to be a servant of the Lord by blessed experience: the Lord having so far *signalized* his ministry, as to make choice of it for her conversion, in preference to any other; and I believe many

have experienced the same thing, however you may endeavour to brand him and his labours with contemptuous sneers.

I would have honor paid, you say, to whom honor is due, but at the same time to be careful in slighting ANY. Why then do you dishonour those to whom it is due, and find fault with Miss M----- for honoring the servant whom God honored by her conversion? Why? Because she set light by those whom even you have not ventured to vindicate from charges of levity. "Be careful in slighting ANY." Then come Arminian, Antinomian, Papist, Arian, Socinian, it matters not who, and share the honors with the Lord's servants! Thus your RELIGION and SELF are both manifest. There can be little doubt, but for a mess of porridge and a piece of bread, you would say of any one, under any denomination, as well as of the Plasterer, that "no weapon formed against him shall prosper, and "every tongue that riseth in judgment against him he shall "condemn!" But certain it is that the beast and false prophet, Rev. chap. xix. ver. 20. and all liars, Rev. chap. xxi. ver. 8. and chap. xxii. ver. 15. and whosoever are not written in the book of life, Rev. chap. xx. ver. 15. shall have their portion in the lake of fire. The saints are they who have fought the Lord's battles, and have overcome. *He that overcometh shall inherit all things*, Rev. chap. xxi. ver. 7. *Do you not know that it is the saints that shall judge the world?* : Cor. chap. vi. ver. 2.

As to the mistake about the college, if it is one, for I think it not worth enquiring into, is a matter of no moment; whether it was the University of Oxford or Cambridge which the Plasterer was at, can be of little consequence:

quence: Mr. H----, in *The Plasterer Detected*, p. 13, says, OXFORD OR CAMBRIDGE. I dare say, if there should be another edition of Miss M-----'s pamphlet, she will be ready to rectify the mistake, if it appear that it really was to Oxford he made his visit.

But how come you to be so clear with respect to the cause of his quitting the University, if you were not particularly acquainted with him, and in what charge he was employed, before you saw the performances you refer to? And how is it that on reading such performances, you "COULD NOT HELP THINKING THEY (the Combination) "SURELY HAD LITTLE ELSE TO DO" than to combine against a single person, "but upon CLOSER ENQUIRY "found them engaged in various charges, and that VERY "FAR WAS IT FROM THEIR THOUGHT ANY SUCH "DESIGN?" How doth your conscience stand affected? Remember a sword is upon the liars, and they shall dote. Jer. chap. 1. ver. 36.

It is evident enough in what manner you have run to Christ, when you suggest, that "it is easier to run into a "Redeemer's bosom, than to touch the hem of the garments of some good men and valuable divines." To run into the Redeemer's bosom is not a carnal, neither a light matter, nor shall any ever run there but whom the father *draweth*. John, chap. vi. ver. 44. But many hypocrites have done the other, and crept into the bosom of good men, till God made it manifest that they did not belong to the household of faith.

You say, "and also Mr. Wesley, though he *differs in* "judgment, will this justify such harsh expressions which "treat him as an impostor that is not likely to enter the

“ kingdom of Heaven? Is this endeavouring to restore
 “ such a one in the spirit of meekness?” But I ask, Is it
 not the grand criterion of an impostor to stand up and op-
 pose the *judgment* (if it may be so called) of God’s ministers
 and servants? And is not the reward of this damnation?
 Would any dream of *restoring* one who was never ranked
 as a member in any congregation or church of Christ?
 Or, if he had, by what authority would you restore him
 before he had made an open acknowledgment of his errors,
 and requested restoration? The text, however, simply re-
 lates to the members of a congregational church, when
any one is overtaken in a fault; but you are at liberty to take
 Mr. Wesley by the hand as long as you please: you are a fit
 companion for him, and let birds of a feather flock toge-
 ther. Having joined the British Pope, you will have every
 necessary qualification for joining the Romish Pope;
 for the British Pope testifies, in his letter to the Papists,
 “ there are points enough in which we are agreed, and
 “ why should we fall out by the way?”

I hope there will ever be found some to stand in the gap,
 and to hold up such a one as an impostor, nay such an im-
 postor as there hath not been since the days of the Apostles;
 in whom is distinguishable all that is requisite to complete
 the top-stone and master-piece of heresy and hypocrisy.
 There is not an essential truth peculiar to the christian faith,
 but he either directly gives it the lie, or holds it in un-
 righteousness, reserving a secret lie in his right-hand.

Who but a hypocrite would find fault with a Minister
 for telling another that “ he thought he was incapable of
 “ giving instruction in certain cases”? I believe Mr.
 H----- to be that honest man that, if it really appeared

so to him, he would not, after the fashion of the world, bestow lying compliments to please and prop up the pride, vanity, and hypocrisy of the human heart; but, as a teacher of truth, would be faithful in discharging his conscience, by declaring a faithful testimony among whom, or in what place, soever he might be. Your intended slander is therefore an honor, worthy of him who is a faithful minister of Jesus Christ; notwithstanding your accusation of uncharitableness. And if Mr. M-----'s distress was not a godly sorrow, but the sorrow of *the world which worketh death*, I must say that it was very unbecoming a man who is stiled an ambassador of Christ. He that loveth father or mother, son or daughter, more than Christ, and that taketh not up his cross and followeth him, is not worthy of him, Matt. chap. x. ver. 37 and 38: nay, if a man hate not his father, mother, wife, children, brethren, and sisters, and his own life also, in respect of Christ, he cannot be his disciple. Luke, chap. xiv. ver. 26.

If Miss M----- said that she believed her Brother had no grace, it appears she was not biased by human affection to violate her conscience, but spoke impartially and faithfully; and if this is the worst you can say of her, she has but little to fear from your slanders: but I am credibly informed that the accusation is false, and I believe it.

You say you will not dare to judge of ANY ONE'S CALL to the Ministry. I suppose not. Simon Magus and the Evangelist John are alike to you. But the true believer, being directed *to prove all things*, 1 Thes. chap. v. ver. 21, and to *believe not every spirit, but try the spirits, whether they be of God, because many false prophets are gone out*

out into the world, 1 John, chap. iv. ver. 1. he will try them accordingly; encountering them with *the sword of the spirit, which is the word of God*, Ephes. ch. vi. ver. 17; and if he finds them without experience and understanding, so that they cannot rightly divide the word of truth, but stumble on this side and on that, being ignorant of God's Law, of themselves, of Christ, and Satan's devices, he knows they are not children of the day, but of the night. *If a man walk in the night he stumbleth, because there is no light in him*, John, chap. xi. verse 10. And he will say to the honor of his master, amidst all the opposition and persecution which the devil can raise, that they are blind guides, and sent not of God, but by the devil. There are but two masters, and the Lord who hath warned his people against sending a message by the hands of a fool, Prov. chap. xxvi. ver. 6. will surely never do it himself. *He that laboureth in the vineyard must first be partaker of the fruits*, 2 Tim. chap. ii. ver. 6.

The Lord commends the church at Ephesus for being expert in this business, Rev. chap. ii. ver. 2, and at the same time reproves the church at Pergamos, for having among them those who taught the doctrines of Balaam and the Nicolaitans, as well as the church at Thyatira, for suffering the false prophetess Jezebel to teach and seduce his servants; Rev. chap. ii. ver. 14 and 20. but you will not dare to judge of ANY: indeed it is not fit you should. Suspend your judgment till you partake of a gospel supper with the Lord; for I perceive you are yet in the gall of bitterness and the bond of iniquity. But if you dare not judge of any, how is it that you dare pronounce the Combination to be men of long standing in the ministry and church of Christ,

and

and accuse Mr. H----- of being of a bad, bitter, and petulant spirit? Is not this judging? You give every one room to judge of you. It sufficiently appears, that you are "entirely on the side of freedom of sentiment," free to say and free to unsay, free to every thing but the truth, and that you hate.

The children of God care not how little part they have in the *glory and freedom of human nature*, and therefore envy not the privileges of others therein, for their weapons are spiritual, not carnal. Themselves may suffer tribulation, persecution, the sword, stripes, and burning, and in this sort they resist not, but patiently suffer what the glory, freedom, and charity of human nature may think proper to inflict; they 'ABRIDGE' none herein; nevertheless they do and will contend earnestly for the faith, warning others to be aware of Wolves, and of Dogs, and Evil-workers, having indeed a form of godliness, but denying the power of it.

It has ever been, and ever will be, one visible criterion of the church of Christ, that it is hated and persecuted by the Pharisees, namely, such as preach works. Wherefore, as to its being "THE GLORY OF HUMAN NATURE TO BE FREE," the church hath ever had lamentable experience of the contrary; for temporally they are oppressed and persecuted, and spiritually they undergo manifold trials and temptations; so that if in this life only they have hope in Christ, they are of all men most miserable. This glory rests with you, and not with them.

I have clear conceptions both what Mr. C-----'s and your principles are with regard to MODE OF ACTION; doubtless you may both *obtain the consent of your brethren*; you

you know the world will love his own, John, chap. xv. ver. 19. But it appears not to me that Mr. C----- is really of longer standing in the ministry of Christ, and approbation of the church of Christ, than Mr. H-----; nay, it appears not to me that he is yet a minister of Christ at all: but here you discreetly left out the word **CHRIST**, for his house has of old time been made a den of thieves, Mat. chap. xxi. ver. 13.

I marvel not at your disgust to the print of the tickets of admission into Mr. H-----'s meeting; as the labourer is there represented with his axe up and levelled (being directed by truth) to the root of the tree: an idea which can never be relished by a hypocrite. But what do you mean by saying that his tickets and title pages "bear every thing they can do, and perhaps if society and laws would allow of it, more they would bear." Mr. H----- published an explanation of them, entitled the Preacher's Coat of Arms, and it is not for you (notwithstanding your *creeping* under a mask of candour, moderation, and charity, with lying insinuations and low cunning) to pervert it. When you have explained yourself in this matter, the world will be able to judge to whom the accusation of a blood thirsty spirit is due. For my part, if I may be allowed the "freedom of sentiment," I must say, I look upon you as an incendiary, started out to blow up sedition in the nation, and then to father it upon the innocent.

Of such as you well may the scripture cry out, *Ye Serpents, ye generation of vipers, how can you escape the damnation of hell!* Mat. chap. xxiii. ver. 33.

You furnish your readers with another specimen of your sneaking cunning, by insinuating in a pitiful manner that
Mr.

Mr. H----- has preached with his coat off. Lazy workmen, you know, will wear two coats, though the weather be hot; and the Pharisees cover themselves with long robes, enlarge the borders of their garments, and are fond of pompous titles, such as Master, Rabbi, Mat. chap. xxiii. ver. 5 and 7. Luke, chap. xx. ver. 46. But the Lord hath warned his disciples against this practice, and therefore I would rather hear Mr. H-----, whose master is Christ, whether with or without a coat, whether in a barn or in a temple, in a stable or in a palace, publishing the undefiled word of God, than hear the most extraordinary pedantic and bombastic flourishes that were ever conceived by the human brains, or hatched in a college; although the exhibitor should be decked with the most splendid robes, or adorned with the best gown and cassock in the kingdom, or should have acquired the highest title among men which is under the sun:

Are you offended with Mr. H----- for saying that Mr. C----- deserted an HONEST LABOUR? I don't think he spoke ironically. You may reply, his present employment, as a pastor, is an honest one. I answer, so it is, if he be fit for it, and came honestly by it; but your candour will give others liberty to judge of this: and *ye shall know them by their fruits*, Mat. chap. vii. ver. 16.

Mr. M-----'s conscience knows best on what account it was that he did not think proper to pray for Mr. C-----; but the reason he assigned for such conduct to a certain person, must be as well known to that person as to him; and you have not even attempted to invalidate that person's assertion; but to screen the matter, you signify that domestic concerns ought to be held sacred, which, however,

to me implies an acknowledgment of what that person related.

Your equivocating and sophistical rhetoric to screen Mr. B-----, of Gravesend, from the charge of preaching against Mr. H-----, amounts to nothing. Mr. H----- was the person whom he unjustly and shamefully stigmatized. He exclaimed against his bank of faith, ridiculed the several deliverances and providences which God at different times had been pleased to favour him with, and alledged that he took texts which a modest man would blush at (a fine compliment to the Prophets) and that he was of a blood-thirsty spirit, &c. And let Mr. B----- stand forth and positively deny that Mr. H----- was the person alluded to if he can. Mr. H----- has already challenged him in this point, in his sermon on The Servant of the Lord: wherefore you falsely accuse Mr. H----- of want of love to a friend, or of doing injustice to the speaker; but both these are fitly applicable to the Rev. Mr. B-----, whatever beside they may be to T----- P-----, who has wickedly suggested that Mr. H-----'s tickets bear bad marks, and would bear worse if the laws would admit of it.

Having gone through this part of your business respecting Mr. H-----, Miss M-----, Mr. C-----, Mr. B-----, Mr. M-----, &c. and avowed your kindness to your old friend the Arminian Pope, you come at last, you tell us, to the great subject in debate. I accord with you that the subject is truly great, and therefore not fit to be entered upon by little minds, viz. such as are not under the guidance and teaching of the holy spirit.

You tell us that this subject was "first delivered to man
" in the garden of innocence, in the form of a covenant
" of

“ of works, or such a divine institution, whereby he should obtain the favour of Jehovah, and endless felicity.” The law of God, it is true, was appointed to man in the garden of innocence ; but we have no scripture authority to talk about a FORM in this place, as if it put on various forms, changed as the moon, or varied as the weathercock. The law is simply the same, and is as immutable as its author, who changeth not, Malachi, chap. iii. ver. 6. and *with whom is no variableness, neither shadow of turning*, James, chap. i. ver. 17. It therefore retains the same form, and hath its direction to the same end continually. There is not the least disguise in the law ; it is ever the same, and all shall know it one day or other ; for God will by no means clear the guilty from condemnation ; wherefore, as the scripture nowhere calls the law either the FORM or image of a covenant of works, or “ as a covenant of works,” and then again “ not as a covenant of works,” I chuse not to adopt such expressions, but to keep as near to the simple meaning of the word of God as the spirit of wisdom shall direct me. This I think the more requisite, as I perceive what sort of a one I have to deal with, being, I verily believe, such a one as would pawn all the sacred doctrines in the Bible to get a name among men, and gratify his carnal appetite. Having made these observations, for it is right that we should start fair, seeing that no man striving for the mastery shall be crowned, except he strive lawfully, 2 Tim. chap. ii. ver. 5, I shall proceed to discover your refuge of lies, drive you out of your lurking places, unmask your hypocrisy, and shew that the wisdom of the world is foolishness with God. Nevertheless I think it not worth while to follow you minutely to and fro

through all your giddy turnings, where nothing is to be seen but confusion and a heap of undigested words, full of contradiction; and therefore shall content myself with opening the clue whereby the whole of your dotings and inconsistencies may be unravelled and seen, leaving part of the unwholesome food in its crude state, as being by far more fitting for dogs than children.

Now for the remainder of the passage already quoted. I deny that the law was such a divine institution whereby man should obtain the favour of Jehovah and endless felicity. If you had said *RETAIN* instead of *OBTAIN*, the sense would have been very different, and I should have let it pass. Man was in the *favour of God*, and consequently in *felicity*, when God appointed to him his law. The truth then is, that in the law God covenanted with man, that so long as he should not transgress the same, he should not be deprived of the privileges, favour, happiness, and state of life and immortality with which he was then endowed; but on his touching the prohibited thing, represented under the similitude of eating the fruit of a certain tree, eternal death should be his portion. *In the day that thou eatest thereof thou shalt surely die*, Gen. chap. ii. ver. 17.

In page 19 you labour to confound the covenant of works by introducing two laws, one of which you call a moral law, the other a positive law; the former, you say, "is founded upon the eternal reason of things, and requires duties, which as rational creatures, we owe to God and one another;" the latter, you signify, "is a law not necessarily resulting from the reason of things, and our various relations, but is founded upon the sovereign will of the great law-giver, and suited to some particular occasion,

" cation, which may be altered at his pleasure, of which
 " kind was the solemn injunction given in the garden of
 " innocence, *Thou shalt not eat of the tree of knowledge.*"
 Thus, through your mighty cunning, you have found it
 out, that the law which was given to Adam was not the
 moral law, but such a one as was alterable at pleasure,
 though in another place you contradict yourself, as I shall
 shew presently; but first let us take a further view of this
 matter: "Thou shalt not eat of the tree of the knowledge
 " of good and evil," Gen. chap. ii. ver. 17, was the com-
 mand which Adam disobeyed; but according to you this
 was not the moral law, and consequently he did not trans-
 gress the moral law, and so, of course, he remained morally
 good: such is the effect of your doctrine; the most extra-
 ordinary species of Antinomianism I ever met with. You did
 right not to mention the REASON OF THINGS with respect
 to this law, for I see clearly the thunderbolts of it are quite
 against your reason of things. You are, however, much
 deceived in thinking that such a law may be altered at
 pleasure, for it is the immutability thereof which keeps up
 the sentence of death to eternity. If this law should be
 subject to mutation, there might be, at a future period (as
 some have fondly dreamed) a complete gaol delivery, and
 so the pharisees, hypocrites, and devils themselves, be upon
 a footing with those whom Christ hath redeemed; but I
 believe that all his enemies shall for ever be put under his
 feet. *The smook of their torment ascendeth up for EVER AND*
EVER, Rev. chap. xiv. ver. 11. where their worm DIETH
NOT, and the fire is NOT QUENCHED, Mark, chap. ix. ver.
44 and 48. Be not deceived therefore, God is not mocked;
 the sentence of death abideth still in the law both sure and
 stedfast,

stedfast, and *whatsoever a man soweth that shall he also reap*; for he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting, Gal. chap. vi. ver. 7 and 8. And it will avail the carnal and ungodly hypocrite nothing at all that the sword of justice is "IN THE HANDS OF CHRIST," for the "law" is still BINDING" to such "AS MUCH AS EVER," and the judge of all the earth will do right, Gen. chap. xviii. ver. 25. The man that is without the wedding garment he will order to be taken away, bound hand and foot, and cast into outer darkness, where shall be weeping and wailing and gnashing of teeth, Mat. chap. xxii. ver. 13.

But on page 17 you signify, that the law published on mount Sinai was a summary of that which was given to man in the garden of innocence, and that no age or circumstance below could alter its nature and design. Now how is it if this law is unalterable, as you allow, and is a summary of that which was given to man in the garden of innocence, that you should so strangely wander out of the way, as to tell us, in page 19, that the law given to Adam was not the moral but the positive law, which may be altered at pleasure: or, on the other hand, if the paradisaical law be not permanent, but may be altered at pleasure, and the Sinai law is a summary of it, how is it that you assert that the Sinai law is such as cannot be altered by either time or circumstance? Here is a jumble of stuff indeed; a law founded upon the sovereign will of the great law-giver, and yet not founded upon it; a law founded on the eternal reason of things, and yet not founded on the reason of things; a law which is both moral and not moral; changeable, and unchangeable. Thus you say and unsay,

unfay, that your readers may fee how confistent you are, and what your refuge is, and fo discover what family you belong to without a solar microfcope. True it is that the Lord *taketh the wife in their own craftinefs*, 1 Cor. chap. iii. ver 19, for he *knoweth the thoughts of the wife that they are vain*, ver. 20 ; and well might a wife man fay, *The legs of the lame are not equal, and fo is a parable in the mouth of fools*, Prov. chap. xxvi. ver. 7. The fame observations are applicable to what you fay refpecting the moral law's being in the hands of Chrift ; for all who have been taught by the fpirit of Chrift, know that it is the law which was appointed to Adam, which is in his hands, and which you elfewhere affirm *was not the moral law*, as hath been already noticed.

You assert that “ it has been ably proved by fome, that “ the very commands of faith and repentance, which stand “ very principally in the gofpel, were preached and urged “ by the moral law.” I have heard a deal of talk about it, but I never faw it proved. The law delivered upon Mount Sinai, was, according to your own account, a fummary of that which was given to Adam ; and you have acknowledged the Sinai law to be the moral law, and of courfe it follows that the law appointed to Adam was alfo the moral law. Now let it be obferved, that it is the faith of Chrift, receiving and applying remiffion of fins, which I am fpeaking about. The devils believe there is a God, and tremble ; and Adam believed this after he had transgreffed ; but the law fhewed him no favour on that account, nay, the fentence of it was thereby fubftantiated. He knew there was one mighty to execute judgment, and though he ftrve to fecrete himfelf in the garden, began to deck himfelf with fig leaves, and acted the hypocrite, yet the Lord found him

him out, and he had not a word to say either about faith or repentance. The law did not preach a word to him about either. His fig-leaves and self-righteousness availed him nothing. Not a dawn of any thing but fiery indignation, black dismay, dismal terror, and everlasting perdition could be seen. And the law is still the same. You know no age or circumstance below could ever alter its nature and design. Think not therefore so easily to cast aside the curse of God's law, by preaching smooth things and prophesying deceits, falsely pretending that it has been ably proved that faith and repentance were preached and urged by the moral law. The *Arian*, *Socinian*, and *Mahometan*, the nature and ground of whose tenets you profess yourself so well acquainted with, will readily join you in these lies, to the utter exclusion of Christ, and the salvation which is in him. They will be glad to hear that you are openly become their advocate.

As Mr. H----- hath never preached up a law which may be altered at pleasure, but hath constantly insisted upon one perpetual and immutable law, your queries touching the abrogation thereof, and additional commands, are wholly impertinent and needless. You might therefore have spared yourself the trouble of canvassing pro and con the doctrines of Mahometanism, Socinianism, and Popery, for determining these weighty points; but these, among the rest of your important remarks, I suppose you introduced to shew what an adept you are in all religions, from which it also appears how little you are influenced by the true one.

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You labour hard to prove the perfection of the law, and so to establish a sword upon your own neck. It is not a mere speculative matter. The law is more perfect than you are at present aware of. It is a perfect task-master, insisting without any mitigation of a performance in deed and in truth, of all that it enjoineeth. Nevertheless publicans and harlots shall enter into the kingdom of God sooner than the *Scribes and Pharisees*, for they SAY and DO NOT; and except a man's *righteousness shall exceed the righteousness of the Scribes and Pharisees*, he shall in no case enter into the kingdom of heaven, Mat. chap. v. ver. 20. But you falsely dream of finding that sort of perfection in the law which is only to be found in the gospel; and the old enemy of truth and righteousness, that he may the better strengthen your delusion, hath set you most shamefully to pervert the scriptures. To prove this sort of perfection you quote part of ver. 7 of Psalm xix. where it is written, *The law of the Lord is perfect converting the soul*; and refer also to James, chap. i. ver. 25, where the law of liberty is called a perfect law; and these words of the Psalmist you quote again on page 42, together with the remainder of that verse, and the three following verses, thinking thereby to overturn the tenor of the extracts which you have made from Mr. H-----'s book, entitled "The Law established by the Faith of Christ;" but you cannot do it, neither can your beloved brethren, even though all their heads were to consult together, and they should join hand in hand to effect that one thing.

You harp much upon the word **LAW**, but you have not quoted a single text of scripture wherein that word is restrainable to the decalogue, and therefore all the quibbles

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you have raised to invalidate Mr. H-----'s assertion, that "the decalogue is not the believer's only rule of life," fall to the ground. Who but a bond servant and a hypocrite would dream of conversion from the decalogue?

The word **LAW** is in scripture not only applied to the decalogue, but frequently to other significations; as first, to the leuitical sacrifices, ordinances, and ceremonies. *The LAW having a shadow of good things to come, and not the very image of things, can never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect, Heb. chap. x. ver. 1.*

Secondly, to the whole five books of Moses: *The LAW and the prophets were until John, since that time the kingdom of God is preached, Luke, chap. xvi. ver. 16. And afterwards he read all the words of the LAW, the BLESSINGS and CURSINGS, according to all that is written in the book of the law; there WAS NOT A WORD of all that Moses commanded which Joshua read not before all the congregation of Israel, with the women and the little ones, and the strangers that were conversant among them, Josh. chap. viii. ver. 34 and 35.*

Thirdly, Simply to the word of God, *The LAW of thy mouth is better unto me than thousands of gold and silver, Psal. cxix. ver. 72. Nevertheless this passage hath a special eye to the promises, as more evidently appears from the next following verse but one, where the Psalmist saith, They that fear thee will be glad when they see me, because I have HOPED in thy WORD. And in the 76th verse he saith, Let, I pray thee, thy MERCIFUL KINDNESS BE FOR MY COMFORT, according to thy WORD unto thy servant.*

And fourthly, Solely to the blessings issuing from the covenant of grace to God's elect: *Be ye mindful always of his covenant,*

covenant, the word which he hath commanded to a thousand generations, which he made with Abraham, and of his oath unto Isaac, and hath confirmed the same to Jacob for a LAW, and to Israel for an EVERLASTING COVENANT, saying, UNTO THEE WILL I GIVE the LAND of CANAAN, the lot of your inheritance, 1 Chron. chap. xvi. ver. 15, 16, 17, and 18; and Psalm cv. ver. 8, 9, 10, 11.

The LAW of the WISE is a FOUNTAIN OF LIFE to depart from the snares of death, Prov. chap. xiii. ver. 14. The LAW of THE SPIRIT OF LIFE in Christ Jesus hath made me free from the LAW OF SIN AND DEATH (to wit, that law which is the ministration of death, 2 Cor. chap. iii. ver. 7. the strength of sin, 1 Cor. chap. xv. ver. 56. and which worketh wrath, Rom. chap. iv. ver. 15.) Where is boasting then? It is excluded. By what LAW? OF WORKS? Nay, but by the LAW OF FAITH, Rom. chap. iii. ver. 27.

To this head also belongs the following passage: *After those days, saith the Lord, I will put my LAW in their inward parts, and write it in their hearts, and will be their God, and they shall be my people*, Jer. chap. xxxi. ver. 33. The law here is put for the spirit, which bringeth pardon and remission of sins to the consciences of believers, and sealeth them to the day of redemption; for in the next following verse the prophet saith, *And they shall teach no more every man his neighbour, and every man his brother, saying, know ye the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord; for I WILL FORGIVE THEIR INIQUITY, and I will REMEMBER THEIR SIN NO MORE.* To the same purpose Paul quoteth this passage in his Epistle to the Hebrews, chap. viii. See likewise the third

chapter of his second Epistle to the Corinthians. You, who are so expert in the ORIGINAL of things, should have known that in this text, *The law of the Lord is perfect converting the soul*, the Hebrew, which is translated LAW, is fitly rendered DOCTRINE, as the margin also sheweth; but it was beside your purpose to notice this: your business was to pervert the scriptures. David's eye, however, was single, wholly fixed upon the sure mercies given to him in the covenant with his blessed Redeemer; for that which *converts the soul*, gives it a *sure testimony*, by making it wise unto salvation, *rejoices the heart*, *enlightens the eyes*, is *more desirable than gold*, *yea than much fine gold*, and is *sweeter than the honey and the honeycomb*, can never be spoken of THAT LAW which is the *ministration of death*, the *strength of sin*, the *worker of wrath*, and the *slayer of the soul*, &c.

It is evident that you are an utter stranger to the sweets of the LAW which goeth forth from "Mount Zion;" or you would not pretend that they are to be found on "Mount Sinai."

And while I see that the Apostle James teacheth that he who offendeth the Law in one point, is guilty of all, chap. ii. ver. 10; that God hath chosen the poor of this world *rich in Faith*, and *Heirs of the Kingdom*, ver. 5; that a *rich Man* (or proud Pharisee) should rejoice to be *made low*, chap. i. ver. 10; and that no man shall receive any thing at the hands of the Lord, except he pray *in Faith*, ver. 6 and 7; I shall not easily be brought to think that the perfect LAW OF LIBERTY is any other than that which Paul calleth the LAW OF FAITH, the LAW OF THE SPIRIT OF LIFE which MAKETH FREE from the
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LAW OF SIN AND DEATH; for *where the SPIRIT of the LORD is there is LIBERTY*, 2 Cor. chap. iii. ver. 17: in which *Freedom and Liberty*, he exhorteth the Galatians to stand fast, and not be entangled again with the *Yoke of Bondage*, chap. v. ver. 1.

Also, while I read that when the Lord charged Joshua concerning the LAW which Moses his servant COMMANDED, he exhorted him repeatedly to be *strong and of good courage*, Josh. chap. i. ver. 6, 7 and 9, and confirmed his promise of giving to him and the children of Israel the land of Canaan, ver. 2, 3 and 4, declaring that He would be with him, and not fail him nor forsake him, ver. 5; and while I find it expressly written that this word (or LAW) which Moses COMMANDED was a declaration of God's mercy, *saying, The Lord your God hath GIVEN YOU REST, and hath given you this Land*, ver. 13; I shall pay no regard to a Seducer, who would interpret it as spoken of Sinai's Law. It is a common thing for those to *handle the LAW* who know not the Lord, Jerem. chap. ii. ver. 8, and we read that some *frame mischief* by a LAW, Psal. xciv. ver. 20.

You who pretend to see so great a necessity for fulfilling the Law, should be wiser than to establish it as the only rule of life; for it worketh in the soul the very opposite principle which is requisite for the keeping of it. *The Law worketh WRATH*, Rom. chap. iv. ver. 15, not LOVE. But you give abundant reason for every child of God to conclude that you know nothing spiritually and experimentally either of Law or Gospel. The Lord knew how
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to answer the *Lawyer* who *tempted him*, and put to him the question "Which is the great commandment of the law?" He knew him to be destitute of the love of God; and therefore, when He told him to love the Lord his God with all his heart, soul, strength, and mind, and his neighbour as himself, Luke, chap. x. ver. 27, He sent him away self-condemned. This man remained under the law: he was therefore bound to it as his only rule of life. After the Lord had answered the Lawyer's question, He, in return, asked the Pharisees one which they could not answer; and no man durst from that day forth ask him any more questions. We have a many such *tempting Lawyers* in our day, whom it requires a good degree of the Saviour's wisdom to silence.

You are right in supposing that God certainly would not give such a Law as by its imperfection should come short of any of its ends and purposes; but it has an end and purpose which you appear to be wholly unacquainted with, namely, to work wrath, condemn, and consign to eternal punishment; and every one must feel the truth hereof, either here or hereafter, or both. For some are killed here whom the Saviour never makes alive; or we should not hear of persons dying with all the horrors of the damned upon them. Of this stamp was Cain, Esau, and Judas; and of this sort are all such as sin against the Holy Ghost: which sin is committed by those who openly and maliciously resist and fight against Christ and his Gospel, in the face of light and conviction, their consciences bearing witness against them when they do it.

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This sin may be observed in another; for St. John saith, *if any man see his brother sin a sin which is NOT UNTO DEATH, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death, I do not say that he shall pray for it,* 1 John, chap. v. ver. 16. I would not be so *uncharitable* or *uncandid* as to apply this to your case, though I am clear that you fight both against the truth of the gospel, and a worthy and able minister of it; and I am persuaded that I might add, with no little degree of enmity, as well as with some degree of conviction, because you have shamefully perverted the scriptures, and in some instances where I think you could not but know it: nevertheless, I would be *careful in giving you your due*, and therefore would gladly, *candidly*, and *charitably* hope that in many things you offend *ignorantly* and through *unbelief*.

I will not say as you do, that “if it had been but so much as hinted that the Saviour was come to supercede the law, or establish a new one, **ALL THE EVIDENCE OF HIS DIVINE COMMISSION** would have **FALLEN TO THE GROUND;**” for I believe he taketh not council of man in any of his ways, but is that **GOD that WILL WORK, AND WHO SHALL LET IT?** He is able of the stones to raise up children to Abraham, and it is the **FOOLISH THINGS** of this world which he hath chosen: carnal wisdom can neither forward nor retard his work a mite. Indeed if the Lord’s doctrine had been but the **OPINION** of a great man, as you name it in page 25, it might have fallen altogether; for if it had stood only
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in an OPINION propounded to the world, people might have espoused or rejected it, as fancy dictated; but when I know that it was the POWER OF GOD UNTO SALVATION, and MIGHTY THROUGH GOD *to the* PULLING DOWN of STRONG HOLDS, and CASTING DOWN IMAGINATIONS, and EVERY HIGH THING *that* EXALTETH ITSELF AGAINST *the* KNOWLEDGE of GOD, BRINGING *into* CAPTIVITY EVERY THOUGHT *to the* OBEDIENCE OF CHRIST, 2 Cor. chap. x. ver. 4 and 5, I am satisfied that nothing could let or hinder it, much less make it wholly fall to the ground. His word shall ever accomplish that which he pleases, and prosper in the thing whereto he sends it, Isa. chap. lv. ver. 11.

You impose upon your readers a number of extracts from different authors, to let them see you have read something, though barren of that knowledge which is treasured up in the bible. Do you expect that they are to furnish themselves with libraries of nobody knows what, for the sake of reading your publications, and detecting your hypocrisy, false principles, and abused quotations? Or do you think to turn aside from the truth, the minds of those who are taught of God, by endeavouring to establish doctrines upon other authority than his word?

I donbt not, however, but some of the authors, if they were now living, would rescue their plundered fragments from the murderer's hands, and not suffer a public rape upon their works, for the purpose of casting down truth and waging war with one whose ministry the Lord doth own and crown daily. But how miserably ignorant you
are

are of what you quote. The quotation at the bottom of page 27, contains a fit reproof for yourself, for verily you give us a "false and frightful idea of Christ, as if he were "not a remedy or security for sinners against the law, but "a second Moses, or a severe rigid task-master, to bind "heavy burdens, and lay them upon the backs of sinners." And your quotation at the bottom of page 49, is worth your attention, "because" it appears clearly "the law is unknown to you." The lower paragraph (whatever might be the design of the writer) is destructive of all that either you or the Combination can advance to establish the decalogue the believer's only rule of life.

I doubt you fight against truth in face of light, since you know this important matter, that the gospel viewed in a *proper light*, and *so considered*, is *of itself a stranger* quite to *commands and conditions*. Why is it then that your whole drift is to place and consider it in an *improper light*, and to make the Sinai-law to be the believer's rule of life? No man can serve two masters, for either he will love the one and hate the other, or he will hold to the one and despise the other, Mat. chap. vi. ver. 24. If thine eye be single thy whole body shall be full of light, ver. 22. There are, however, such commands in the gospel, as would, if powerfully applied to your heart, discover to you something which you have not found in the law of Moses. There are such commands as the following, viz. to *take up the cross* and follow Christ, Mat. chap. xvi. ver. 24; to seek the kingdom of God and his righteousness, Mat. chap. vi. ver. 33; to pluck out the *right eye*, and cut off the *right hand*, if they offend, that the whole body may not be cast into hell, Mat. chap. v. ver.

29 and 30 ; to give not that which is holy to the dogs, Mat. chap. vii. ver. 6 ; to beware of false prophets in *sheep's clothing*, ver. 15 ; to come out of mystery Babylon, and not be partaker of her sins, Rev. chap. xviii. ver. 4 ; and to reward her double, according to her works, in the cup which she hath filled, to fill to her double, ver. 6. But I do not find any of these in the decalogue, and therefore I am persuaded it is not the believer's only rule of life.

You say, " there cannot be a shadow of a doubt that not " a single sinner has been received into heaven but on the " ground of this glorious oblation." But I say, there was never a sinner received into heaven who had not first experienced the killing power of the Law, and who had not also his heart sprinkled from an evil conscience, through an effectual application of the atoning blood and righteousness of Christ, by the Spirit of God manifesting the same to him, and creating in him faith, peace, love, and joy in the inner man.

It is true the Lord did not come to destroy the law, but to fulfil it ; and neither a jot nor tittle of it was to pass away till all should be fulfilled. I shall never contradict that which I believe, and the scriptures assert : but he did not come to fulfil it in the manner which you and the Combination fondly dream of : to wit, by binding the decalogue about his disciples necks, as the only rule of life. No : but by fulfilling it himself, for, and instead of his elect ; and by suffering the fiery affliction and punishment due to their sins. And after he had endured the wrath and indignation of divine justice, he said, " IT IS FINISHED," and yielded up the ghost. Thus " he put unutterable honors on the " law," though not for himself, but for his sheep ; not to
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stamp a greater authority upon it as their rule of life, The law had its full authority before, or the Saviour had not been made a victim to it. The honors which he put upon it are imputed to and considered as done by his people, inasmuch as they were undertaken and finished for them by their representative and surety.

To do and to teach the Law, is to believe in the Lord Jesus Christ, who is the end of the law, and to teach others to do the same, that they may have a Righteousness in all respects equivalent and answerable thereto. This is to fulfil the law, and not to break it. But he who strains at a gnat and swallows a camel, who sees more fitness in the Law than in Christ, and so never fails to preach it up, as the only rule of life, breaketh the law, and teacheth others to break it also; for not the hearers of the law, but the doers of it are justified: however as the Law worketh wrath, and is the ministration of death, it cometh to pass, that by the deeds of the law no flesh shall be justified. This man, therefore, who thus teacheth, he shall be called the least in the kingdom of heaven, or in other words he shall not come there at all.

That the Apostle Paul delighted in the Law of God after the inner man, and abhorred the idea of making it void (as you do) I have no doubt; but before you had put your false gloss upon his words, it would have been more *candid*, as well as *honest*, to have informed your readers what the Law of God after the inward man is, as that would have enabled them to have seen more into the fitness of your observations. Some discovery, however, of this Law, may be had from the words of the same Apostle in his epistle to the Ephesians, chap. iii. ver. 14, 15, 16.

17, 18, and 19. *For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family of heaven and earth is named, that he would grant you according to the RICHES OF HIS GLORY, to be STRENGTHENED with might BY HIS SPIRIT IN THE INNER MAN, that CHRIST may DWELL in your HEARTS by FAITH, that ye being rooted and grounded in LOVE, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the LOVE OF CHRIST which passeth knowledge, that ye might be FILLED with ALL THE FULLNESS OF GOD.* From which it is clear, as well as from the seventh chapter of Romans, in which are the words which you quote, that the LAW OF GOD AFTER THE INWARD MAN, in which Paul delighted, is the LAW OF FAITH, the LAW OF THE SPIRIT OF LIFE, which in Christ Jesus made him free from the Law of sin and death.

You acknowledge that it is as any one is enabled to fly to the attoning merit of a redeemer, and trust therein, that he is freed from condemnation. It should therefore appear from this, that the way to keep clear of condemnation, and so to enjoy peace, love, and joy in the Holy Ghost, is not to fly to the Law of works as a Rule, but to Christ as a Saviour, who maketh free from condemnation, and giveth the Spirit with the fruits thereof. This, I think, must be full as "PLEASANT" a "RULE," as that of Sinai's Law.

Having quoted a few passages out of Mr. H-----'s book, wherein he has shewn that the decalogue is not the believer's only rule of life, you break out into an appeal of unbelief, and an utter perversion of the 19th Psalm, as I
before

before noticed, without attacking the force of any one argument. Your allusions to David, Sampson, &c. prove nothing at all, at least not for you; for whatever there might be of a typical nature in any of the circumstances you mention, yet, if the decalogue is ever binding as the only rule of life, the Lord could not violate it, by directing man to do an action expressly prohibited therein, let his end or purpose be what it might. That would be to make a man a transgressor by the instigation and direction of the Lord: wherefore by your method of establishing the Law, God is made the minister of sin! But if the man be *not under the Law*, but *under grace*; be translated from the covenant of works into the kingdom of God's dear Son, I can see neither contradiction nor violation of Law, though the Lord should direct him to execute any of his righteous judgments, which nevertheless could not have been done without the greatest sin and impeachment of God's holiness, if the man continued under the DOMINION OF HIS UNCHANGEABLE LAW, as a Rule of Life: *But sin is not imputed when there is no Law*, Rom. chap. v. ver. 13. Thus you overthrow your own system.

As to the case of Cain, it in no wise applies. The command that "whoso sheddeth MAN'S BLOOD, by MAN shall HIS BLOOD be shed," Gen. chap. ix. ver. 6. is not of a spiritual but temporal nature; it is not a part of the decalogue. It was the transgression of the covenant of works which made that command necessary, as a temporal punishment. Sinai's Law says, thou shalt not kill, and the transgression is eternal death, being supported by a Law which shall endure for ever: but that law or punishment which is of a temporal nature, must cease to be, when things

things of a temporal nature cease ; and consequently has nothing to do with the covenant of works which was given in Paradise and on Mount Sinai. Moreover it does not appear that any such command was given till after the flood, and therefore your application of it to Cain is as foolish and ridiculous as it is unjust and impertinent.

If truth, as you allow, is a grand part of the Spirit's teaching, and *the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, and against such there is no law*, Gal. chap. v. ver. 22, who but a Pharisee would contend for the decalogue's being the only rule of life, especially when it is declared, that the Law is not of faith, and worketh in the heart not love, but wrath and enmity. He who builds again that which he once destroyed, makes himself a transgressor. Gal. chap. ii. ver. 18.

As the Law was treasured up in the heart of Christ, and received full satisfaction from him, so he that hath Christ hath also the Law ; but not as a SCHOOLMASTER to his FREE-AGENCY, for in Christ he hath the Righteousness of the Law, the Law fulfilled, and therefore is in a sure hiding place from the tempest. *The righteousness of the Law is fulfilled in him who walketh not after the flesh, not after Free-agency and a legal Rule, but after the Spirit*, Rom. chap. viii. ver. 4 ; for the Law of the Spirit of life maketh him free from such sort of discipline.

Love is the fulfilling of the Law. The man therefore who hath Christ for his surety to answer all the demands of the Law, and hath moreover the love of God shed abroad in his heart through a union and communion with his blessed Redeemer, he possesses all that is needful. What necessity

cessity then is there for such a one to fly to the decalogue for *Rules*? He came by this surety without the Law, and he was made possessed of this love without the Law. *The fruit of the Spirit is love, joy, peace, &c.* But the Law, whenever applied to for *Rules*, bringeth a vail upon the heart, obscureth Christ, and operateth in wrath. *The Law worketh wrath.* To live unto Christ is first to die unto the Law, and be freed therefrom; unless you can prove that to seek the Lord in and live upon the promises, is not to live unto Christ. He who sets aside the teaching and guidance of the Spirit, by espousing the Law to be his only rule of life, rejects Christ in all his offices. He rejects him as a prophet, because he in effect announces that Christ himself is obligated to teach by the Law; as a PRIEST, because he feels not his own malady, but loves his miserable condition better than the healing balm of a crucified Saviour; and as a KING, because he prefers bondage to liberty, the Law of works to that of faith and the Spirit of life. It is the prerogative of Jehovah, the Redeemer, to *proclaim LIBERTY to the CAPTIVES, and the opening of the prison to them that are bound,* Isaiah, chap. lxi. ver. 1.

Astouching the giving, nature, and end of the Law, it is said, The Lord came from Sinai and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints; from his right hand went a FIERY LAW, Deut. chap. xxxiii. ver. 2. And SEIR (which literally signifieth a wild goat, satyr, or ape; or as it hath sometimes been interpreted, a tempest) *shall be a POSSESSION for his ENEMIES*, Num. chap. xxiv. ver. 18. The seed of Esau have their dwelling in SEIR, but the children of God are not suffered to have any abiding there.

You

You are to PASS THROUGH the COAST of your brethren, the children of Esau which dwell in SEIR, and they shall be afraid of you ; take ye good heed unto yourselves therefore, meddle not with them, FOR I WILL NOT GIVE YOU OF THEIR LAND, NO NOT SO MUCH AS A FOOT'S BREADTH, because I have given Mount Seir unto Esau for a possession, Deut. chap. ii. ver. 4, 5 and 6.

Wherefore, from the many testimonies of Divine Writ, and the certain knowledge and experience thereof with which the Lord has been graciously pleased to bless me, I am convinced that the best RULE is with David to WALK before the Lord in the land of the living by Faith. I Believed, therefore have I spoken, Psalm cxvi. ver. 9 and 10. *The just shall live by his Faith*, Hab. chap. ii. ver. 4. And as the Spirit is not received by the works of the Law, but by the hearing of Faith, of which, by divine mercy, I am in some measure a partaker, I think it meet to follow the Apostle's exhortation : *Whereto we have already attained, let us WALK by the same RULE, let us mind the same thing*, Phil. chap. iii. ver. 16. *As ye have therefore received Christ Jesus the Lord, so WALK ye in him, rooted and built up in HIM (not in the LAW), and stablished in the FAITH, as ye have been taught, ABOUNDING THEREIN with THANKSGIVING*, Coll. chap. ii. ver. 6 and 7 ; not in FREE-AGENCY, SELF-RIGHTEOUSNESS, and preaching up the Law as the FOUNDATION OF ALL RELIGION ; as the Pharisees and Hypocrites do ; *for other FOUNDATION can no man lay than that which is laid, which is JESUS CHRIST*, I Cor. chap. iii. ver. 11 ; in whom neither circumcision availeth any thing nor uncircumcision, viz. not HUMAN WORKS, whether after a positive or negative commandment, but a new crea-
ture,

ture, Gal. chap. vi. ver. 15; *for we are the circumcision who worship God in Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh*, Phil. chap. iii. ver. 3; *and as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God*, Gal. chap. vi. ver. 16.

You shamefully dishonour the Saviour, if you imagine that in his prayer on the cross, "Father forgive them, for they know not what they do," he included those who notwithstanding should be damned. I believe and am satisfied that he never prayed in vain; if he did, what becomes of his intercession for poor sinners? That prayer was not merely a SMOOTH SET OF WORDS to shew his humility, but a powerful prayer for such of his people, as through ignorance were then joining the devil's children in putting him to death. The Lord saith, *I pray not for the world, but for them whom thou hast given me*, John, chap. xvii. ver. 9. *Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory*, ver. 24. Neither can it be drawn as an example, but in such cases where it is discoverable the parties we have to deal with are really ignorant, as was the case with those.

You shew evidently what faith you have in God, when after a mean pitiful manner you can cast a slur upon the providences with which the Lord in a most remarkable and astonishing way frequently supported Mr. H----- in the extremity of his wants, and can *candidly, carefully, and charitably* turn them to a matter of sneer and ridicule.

When I am told that a man's stature is fixed, so that he cannot add an inch to it; and that the very hairs of his head are numbered, I cannot but think Mr. H-----'s

Master knew how to clothe and fit him with raiment; When I know also that God has promised to supply the need of his children, and to let them want no good thing; and, to make good his word, that he has sometimes done it by the means of a *Raven*, I can look upon the many gracious providences related by Mr. H-----, as so many instances of God's faithfulness, admire his goodness, and glorify him on account thereof. And, the scorner shall not always deride: *The wicked shall be turned into hell, and all the nations that forget God*, Psalm ix. ver. 17.

Your shewing that the Saints who were assembled together on the Day of Pentecost were all of one accord proveth not that all the world was of one accord. Go to the Chapels in Monkwell and Titchfield Street, and you will find the people of one accord: you will see how they "love one another"; and, if you are not blind, perceive that the Holy Ghost is with them of a truth. But they cannot love the world; for *if any man love the world the love of the Father is not in him*, 1 John, chap. ii. ver. 15; nor can they hold any friendship with it, because *the friendship of the world is enmity with God: Whosoever therefore will be a FRIEND of the WORLD is the ENEMY OF GOD*, James, chap. iv. ver. 4. UNIVERSAL CHARITY hath no place with them. They cannot but *speak the things which they have seen and heard*, Acts, chap. iv. ver. 23. They know not to give FLATTERING TITLES unto men, Job, chap. xxxii. ver. 22; and, as they are forewarned that there are some who by GOOD WORDS and FAIR SPEECHES deceive the hearts of the simple, Rom. chap. xvi. ver. 18, they are determined not to know the speech of any man but the power, *for the kingdom of God is not in*
WORD

WORD *but in* POWER, 1 Cor. chap. iv. ver. 20. They see also that such as resist the truth, principally legalists, false pretenders, and hypocrites, are to be withstood openly: and as such WOLVES spare not the *Flock*, neither must HE who is appointed to watch and guard the flock spare THEM: many threatenings hang over his head if he do. It is true the flock may thereby get the name of a "BIASSED PARTY, and a pleased GIDDY FEW;" for the children of God are but FEW. *Narrow is the way that leadeth unto life, and FEW there be that find it*, Mat. chap. vii. ver. 14. And they are a prejudiced and BIASSED FEW. I will put ENMITY *between thee and the woman, and between thy seed and her seed*, Gen. chap. iii. ver. 15. And also a GIDDY FEW according to the general notion of things, *Paul, thou art BESIDE THYSELF*, Acts, chap. xxvi. ver. 24. *These men are FULL OF NEW WINE*, Acts, chap. ii. ver. 13. *And when his friends heard of it, they went out to lay hold on him, for they said he is BESIDE HIMSELF*, Mark, chap. iii. ver. 21.

Your anecdotes of Brutus, Cleobulus, Plato, and Diogenes, without doubt may be fit entertainment for a Deist who sucks all his religion from "the reason of things," and hates Christ and his Gospel, but there being nothing of the Shepherd's voice therein, I am persuaded the Lord's people will not attend to them, for he is their prophet, and him they are to hear in all things, Acts, chap. iii. ver. xxii.

I know the Saviour and his Apostles exercised meekness, humility, and gentleness when they had to deal either with the church, or such of the world as were grossly and professedly ignorant of the end and nature of their doc-

trine ; but you cannot produce an instance, when they met with a subtil, artful, lying, hypocritical opposer of Gospel truth, where that was the case : And as for either you, Mrs. De Fleury, or The Plasterer's, &c. pretending you are not hypocrites, is not to be regarded a straw. It is evident enough, without further comment, what you are.

The hypocrites of old came with CANDOUR, and a profession of sincerity. One came with this speech : **GOOD MASTER**, *what GOOD THING shall I do that I may have eternal life ?* Matt. chap. xix. ver. 16. The Lord, knowing his hypocrisy, said, Why callest thou me **GOOD**, there is none good but one, which is God ? And if, by faith, he could then have realized his compliment, and like Thomas have exclaimed that the Saviour was **HIS LORD** and **HIS GOD**, instead of leaning to the Law, verily his sins should have been forgiven him, and he should have departed in peace, but he had nothing to say in answer to this question. The Saviour therefore sets him to work, gives him more to do than he could perform, and so sent him away sorrowful. *He hath filled the hungry with good things, and the rich he hath sent empty away*, Luke, chap. i. ver. 53.

The tributers came after this manner, *Master, we KNOW that thou art TRUE, and teachest the WAY OF GOD in TRUTH, neither carest thou for any man ; for thou regardeth not the person of men*, Mat. chap. xxii. ver. 16. This was as high a compliment as could be given, but the Lord perceived their wickedness, and said, *why tempt ye me, ye HYPOCRITES ?*

Judas, the grand firebrand of hell, at the very moment he betrayed the Lord, came and said, *Master ! Master !*
and

and *kissed him*, Mark, chap. xiv. ver. 45. And the Psalmist, speaking of the enemies of God, saith, *there is no faithfulness in their MOUTH, their INWARD PART is VERY WICKEDNESS, their throat is an open sepulchre, they FLATTER with their TONGUE*, Psalm v. ver. 9.

Wherefore since these things are so, and cannot be spoken against, it would appear better on the part of CANDOUR, if, when accused of hypocrisy, he was not to be deaf to the reproof, and still continue to “ sound out his own “ fame and praise,” as if he was a wonder among men ; but to search his heart, compare notes with the word of God, ask conscience whether he had the Holy Spirit witnessing to his spirit that he was a child of God ? And after what manner he received it ? Whether by the works of the Law, or the hearing of Faith preached ? Whether Christ crucified had been made profitable to him ? Whether the Redeemer’s righteousness was become his garment of praise, as well as faith and love his breast plate ? Whether peace was maintained in his conscience, and how ? Whether as a bond servant to the decalogue he did not approach God’s altar in an unlawful manner ? *For it is written, thou shalt not go up by steps unto mine altar, that thy nakedness be not discovered thereon*, Exodus, chap. xx. ver. 26. Whether he had been admitted to go in and out at the DOOR, and had found pasture, or had been CLIMBING up some other way as a THIEF and a ROBBER ? And whether his faith be any thing more than an effort of *Self-will*, a carnal and presumptuous faith, void of the quickening power of God, and the healing balm of a crucified Saviour ? Whether his charity be spiritual and directed to *lawful objects* by a good understanding and a sound mind ? Or whether

ther it does not extend to objects who are manifestly dire adversaries of Christ and his kingdom? These are the questions which *challenge* not only his *candid* but *serious attention*; and which *cannot be too carefully handled* by him. If CANDOUR is a son of truth, *what carefulness* these will work in him, *yea what clearing of himself*, *yea what INDIGNATION*, *yea what FEAR*, *yea what VEHEMENT DESIRE*, *yea what ZEAL*, *yea what REVENGE*, in all things he will *approve himself to be clear in these matters*, and NO UNIVERSALIST, 2 Cor. chap. vii. ver. 11. When this is the case, CANDOUR will understand that man's MERIT and GENUINE CHRISTIANITY are incompatible, and that he is "not to go to Zion for salvation, and to Sinai for rules," will then not only "sound pretty in the reading," but gloriously in his heart.

He will then see that there is a time to *kill* as well as to *heal*, a time to *break down* as well as to *build up*, a time to *cast away Stones*, as well as a time to *gather Stones together*, a time to *embrace* and a time to *refrain from embracing*, and that there is not only a time to *love* but also a time to *hate*, and a time of *war* as well as *peace*, Ecclef. chap. iii.

I shall now take leave of the Remarks, &c. only observing, that if the author should write again, it is expected he will step forth and shew his face like a man, and not act the part of a lurking assassin that dare not appear in daylight, otherwise no further heed will be taken of such a despicable adversary, but he will be treated with that contempt to which his own productions will justly expose him in the eyes of every one.

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APPENDIX.

APPENDIX.

R E M A R K S O N

MARIA's SERIOUS ADDRESS.

BY way of Supplement I shall annex a Remark or two on Mrs. *Maria De Fleury's* Serious Address, whereby her true character, which she so cautiously strives to hide, will sufficiently appear to the discerning minds of those who know and love the truth. In this I shall be as brief as possible, and submit the conclusion.

First, She acknowledges Mr. H—— to be a Minister chosen and sent out by the Lord.

" I still believe you to be a Christian, and that you are sent of God into the ministry." Page 4.

Secondly, In the face of this conviction, she in effect pronounces that he is mad, and hath a devil.

" It" [the Sermon on the Servant of the Lord] " breathes a spirit directly contrary to his," [viz. the devil's spirit]. " I am bold to say, and that upon the best authority," [to wit, the Holy Ghost] " there was NOT A WORD OF IT flowed from the divine dictates of the Holy Spirit." Page 3.

" You have drank into an awful spirit of pride and bitterness." Page 4.

" I DETEST and ABHOR your SPIRIT and TEMPER." Page 5.

" I view you as one INTOXICATED with PRIDE and FURY, and OUT OF YOUR RIGHT MIND." Page 19.

" What an AWFUL PROPHANATION of a sacred text." Page 25.

" You KICK AGAINST TRUTH, and gentle Admonition, like a WILD BULL OF BASHAN." Page 31.

Can

Can any body for a moment even admit the thought that such Appellations as these are due to a Man who is truly chosen and sent out by God into the Ministry, as she allows, and is daily evidenced by the divine power witnessing and blessing his ministry to the hearts of many hearers? It is a piece of the greatest blasphemy (save that of the Pharisees against the Saviour) I ever heard or read.

And Thirdly, In her letter to Mr. H——, she saith, "My mind, Sir, has been for a GREAT WHILE PAST EXCEEDINGLY PREJUDICED against you. Page 7. But in page 5 she contradicts it: "I must beg leave in the first place, Sir, to assure you, that I have not, neither EVER HAD ANY PERSONAL dislike, enmity, or PREJUDICE WHATEVER against you." Afterwards, that she may smooth and palliate the lie, and candidly reconcile these very opposite assertions, she says, "I speak as in his presence, when I say my mind never entertained any prejudice against you, but what arose from the consideration of your PRIDE, BITTER SPIRIT, and ERRONEOUS SENTIMENT." I would observe upon this, Did ever any one conceive a prejudice or hatred to another, but it was owing to the mind, temper, disposition, &c.? Are not these ever the sole causes of prejudice, dislike, or enmity? Enmity cannot arise to any person considered *merely* as a human being; for if it could, the same dislike would extend to all mankind, whereas it is natural to love one's benefactor, and the world will love his own, John, chap. xv. ver. 19. And universally, the same man that is the object of hatred would be the object of esteem, if he had a different mind, disposition, or temper. Hence they who detest and abhor a man, on account of his pride, temper, and bitter spirit, detest and abhor him PERSONALLY, to all intents and purposes whatever. How then can she subtilly attempt to blind peoples eyes, by saying that she has no *personal dislike, enmity, or prejudice* whatever against Mr. H——? If she persists in this, that she does not dislike him personally, neither does she lie, she must either own that it is the Gospel which she is prejudiced against, or declare that he is possessed of the devil, and casteth out devils by Beelzebub the prince of the devils, and on that account it is that she abhors him.

My readers, from this sketch, will perceive the outlines of her. As for my part—I am shocked at the woman.

F I N I S.

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Erratum.—Page 5, line 26, for "*wishes*" read "*wish*."

